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Moses kept alive among his people, so the Israelites from the days of their forefathers worshiped the one God under the name Jhvh, the Moabites adored him under the name Kammosh, the Ammonites under the name Milkom, the Decider; but all these nations mutually recognized the individual tribal gods as real and actually existing beings.

This may be shown from a multitude of passages in the Old Testament. The fact is that the special god of a tribe represented the popular unity. Perhaps nowhere is this better exemplified than in the personality of the Assyrian national deity Ašur, which was the peculiarly Assyrian name for the all-powerful God. The doctrine of a "chosen people" common to the Babylonians, Assyrians, and Hebrews arose most naturally from this general Semitic conception. It remained for the later Israelitish prophets to crystallize the tribal Jhvh into a God of all the world, but their own writings show what little success they had among the common people, who clung to the national tribal idea long after the last Israelitish prophet had spoken.

These Hebrew prophets, however, had sown the seed of the doctrine of universal Godhead which had always underlain the Semitic ideals of the Divine, and this noble conception was finally developed and "fulfilled" by Jesus, who set it forth in an entirely new and loftier spirit of truth which was destined to live throughout the ages.

Professor Delitzsch has done a great service to all thinking people in this his final utterance on Babylon and the Bible. It is to be hoped that the brochure will soon be translated into other languages for the benefit of those to whom it is as yet a closed book. Meantime, may it find its way into the library of every person who can read German and who feels an interest in the development of modern Theology!

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GESCHICHTE AEGYPTENS IM UMRISSE.¹

For the cultivated German reader, who desires a rapid survey of the career of the Nile valley peoples, no book is obtainable which can be compared with this. It is written with discernment, with a good sense of proportion, with criticism, and with fine literary and artistic taste. The style is balanced and easy, and the little book is eminently readable, in the best sense of the word. It has not been offered as a contribution to research in this field, although the author constantly strives to maintain a control of the sources which will entitle him to independent judgment on the most important questions touched upon. The book shows good power of generalization, and ability to perceive the essential characteristics of an historic period, and to paint them in their proper colors with a few strokes—an ability only too often lacking in the preparation of handbooks of this sort.

¹GESCHICHTE AEGYPTENS IM UMRISSE VON DEN ÄLTESTEN ZEITEN BIS AUF DIE ERÖBERUNG DURCH DIE ARABER. Von F. W. von Bissing. Berlin, 1904. 185 pp.

In so vast a field as that covered by this book there are many unsettled questions about which opinions may differ, owing to the scanty or equivocal character of the materials. In reading the book I have noted the following matters, which may be modified in a future edition; but it is obviously impossible in the discussion of such a handbook to touch upon all the points of difference suggested.

In the treatment of the relations of the Twelfth Dynasty with Asia, the campaign of Sesostriis III. in Sekmem as recorded on the new Abydos stela (Garstang, *El Arabah*, IV-V) is overlooked.

The length of the reign of Seti I. is placed at more than fifty years. This is excessive. I cannot offer all the data here, but it is sufficient to note that the viceroy of Kush, Setau, who entered upon his office not later than the second year of Seti I., still held the post in the thirty-eighth year of Ramses II.'s reign. If Seti I. reigned more than fifty years, Setau was viceroy of Kush for more than eighty-seven years, and lived in the possession of his office, to be more than one hundred and fifteen years old. The above datum alone must hold the reign of Seti I. within the twenties at most.

The "Hierakonpolis-Nechbit" of p. 6 must, of course, be changed to Hierakonpolis-Nechen; for Nechbit is the name of Eileithuia, not of Hierakonpolis.

The northern limit of Uni's levies for the army (p. 21) is totally uncertain on the original, and cannot be rendered the Mediterranean.

The permission to wear sandals at court as a special distinction conferred upon Uni (p. 22) is an old misunderstanding of Maspero. The title given Uni is that of "Sandal-bearer," and several actual sandal-bearers are depicted upon the monuments.

The expedition of Henu, recorded in the Wadi Hamamat, was not accompanied by him to Punt (p. 27) but only to some harbor on the Red Sea, whence Henu dispatched it to Punt.

The supposition that Merneptah ("Amenophthes," p. 70) remained at home in his Libyan war, having been warned by a dream to do so, is again an old mistranslation, due to Chabas,² and accepted and given currency by Maspero. The passage relates a dream indeed, but Ptah appears and, far from warning the old king from the battle, urges him to be of good courage, and gives him a sword, which, we can only conclude, the narrative intends to imply that the king used in the battle. There is not in the brief words spoken by the god, the slightest hint of a warning that the king avoid the battle.

In the account of the expedition of Wenamon to Byblos, the eleven ships mentioned (p. 77), do not belong to Wenamon, but to the piratical Thakkara, who are pursuing him.

It is hardly probable that the system of chronology for the Old and Middle Kingdoms, advocated by the author, will be found tenable. Doubtless the author would not now maintain the validity of the Timaios

² *Études sur l'antiquité historique*, p. 185; compare with Maspero, *Struggle of the Nations*, p. 434, where the translation of Chabas appears word for word, including Chabas' restorations.

scholia, which Lepsius long ago recognized as a forgery. The author's otherwise fine sense of form should have relegated all this detailed chronological discussion to an appendix, as it disturbs the continuity of his treatment where it now is.

The present writer would suggest that in the treatment of the Ptolemies all the more complicated details of personal history might well be indicated in a full chronological table, and the text of the book itself devoted to a more general sketch of the great movements and larger features which characterize this interesting period. However, in making this and all the above remarks, the present writer would again express his appreciation of the care and labor expended on the book, and his conviction that it forms a very welcome addition to the literature of the subject—one, indeed, which is to prove useful and profitable to many readers, especially to the modern voyager up the Nile, for whom it is by all odds the best compendium of Egyptian history to be had in German.

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